

Towards an Equitable Sharia Economic System in the City of Tasikmalaya: The Role of Sharia Regional Regulations and Islamic Relations

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Abstract

Sharia economic law is an important part of Islamic law. Indonesia, as a country with the largest Muslim population in the world, has enormous potential to play an optimal role in the sharia economic industry. This research is based on the phenomenon of increasing public and regional awareness of the importance of the sharia economic system in the Indonesian economy. The development of sharia regional regulations in several regions of Indonesia is part of an effort to build a sharia economic system and improve people's welfare in an equitable and just manner. The research method used is a grounded, qualitative method. This method is used to find a theory, create a new theory, and even form a new model idea that can help resolve the implementation of a just Islamic economic system. The results of the research resulted in recommendations for the best program solutions in the form of positive impact outcomes for the community, government, and business actors, namely the following activities: creating inclusive and sustainable economic growth; opening wider and more diverse business opportunities; providing an increase in the quality of life of the community; increasing public trust in the financial system; improving the nation's image; improving financial inclusion; improving economic independence; improving community welfare; and making a significant contribution to sustainable development.

Keywords: *Islamic Economic System, City of Tasikmalaya, Regional Regulation of Sharia*

INTRODUCTION

Sharia economic law is an important part of Islamic law (Yasin, 2014). This fact is proven by the rapid development of the Islamic finance industry in Indonesia, especially in the City of Tasikmalaya, indicating great potential for the development of a broad Islamic economic system. The lack of sharia infrastructure and ecosystems that facilitate the implementation of the sharia economic system is also an obstacle to the implementation of regional sharia regulations. The Sharia Regional Regulations implemented aim to regulate and develop an economy that is based on Islamic law, so it is hoped that it can improve people's welfare in an equitable and just manner. However, in its implementation, obstacles often arise, such as the lack of understanding of the sharia economic system by the community and business actors and the lack of monitoring and evaluation of the implementation of sharia regional regulations.

Indonesia, as a country with the largest Muslim population in the world, has enormous potential to play an optimal role in the sharia economic industry (Yasin, 2014). There is still limited research on the implementation of the sharia economic system through regional sharia regulations in Indonesia, including in the city of Tasikmalaya. Thus, more in-depth and updated research is still needed regarding the progress and challenges of implementing the Islamic economic system in Indonesia, especially in the City of Tasikmalaya. In addition, there is still a lack of an interdisciplinary approach in research on the Islamic economic system, considering that the Islamic economic system involves social, religious, and economic aspects. Therefore, a holistic, cross-disciplinary approach is needed to research this problem. In addition, the lack of support and participation from business actors and scholars in the implementation of the sharia economic system through regional sharia regulations also needs to be a concern in this study. This is related to the level of understanding and awareness of Islamic sharia principles in the economy, which is still low among business actors and the general public.

There is a lack of information and data related to the implementation of the sharia economic system through regional sharia regulations in the City of Tasikmalaya. The related information or data obtained is still limited and not well documented. Therefore, this research is expected to contribute to strengthening information and data about the implementation of the Islamic economic system in Tasikmalaya City. In addition, there are still weaknesses in the aspect of monitoring and evaluating the implementation of the sharia economic system through regional sharia regulations in the City of Tasikmalaya. Efforts are needed to increase supervision and evaluation to ensure that the implementation of the sharia economic system can run smoothly and be able to provide significant benefits for the people of Tasikmalaya City. The past failure to make Islamic law the basis of state law did not dampen the intention to formalize Islamic laws into state regulations. Regional regulations are divided into two parts, namely provincial and district/city regional regulations (Mufidah et al., 2021).

The phenomenon in this study is the increasing awareness of the community and regional leaders about the importance of the sharia economic system in the Indonesian economy. The development of sharia regional regulations in several regions in Indonesia in an effort to build a sharia economic system and improve people's welfare in an equitable and just manner. The lack of understanding of the public and business actors regarding sharia principles in the economy has resulted in the implementation of the sharia economic system through regional sharia regulations still being faced with various challenges and obstacles. The lack of sharia infrastructure and ecosystems that can facilitate the implementation of the sharia economic system is also an obstacle to the implementation of regional sharia regulations. The implementation of the sharia economic system through regional sharia regulations is also considered an effort to overcome social and economic inequality that has been occurring in Indonesia so that it can provide more equitable benefits to society. The rapid development of the Islamic finance industry in Indonesia shows great potential for the development of a broad Islamic economic system.

The Indonesian nation has cultural diversity and complexity that cannot be separated from the fact that Indonesia is a plural and multicultural society that is bound into one unit, namely nationalism (Mubarrak & Kumala, 2020). Therefore, research on building an economic system through regional sharia regulations in the context of Islamic relations in the City of Tasikmalaya is important to do to examine the potentials and problems that arise in the implementation of the sharia economic system and find the right solutions so that the sharia

economic system can be implemented properly and provide benefits for the people of Tasikmalaya City.

In addition, the implementation of the Islamic economic system is also considered an effort to overcome social and economic inequality that has been occurring in Indonesia. In the Islamic economic system, every individual or group is expected to have the same opportunity to gain profits and avoid losses. In this case, the role of the ulama and the community, who understand the principles of Islamic law in the economy, is very important. In building an Islamic economic system, scholars can act as advisors who provide views and guidance on the implementation of Islamic principles in the economy. While the community can provide support and active participation in implementing the sharia economic system in everyday life, research on building an Islamic economic system through regional sharia regulations in the context of Islamic relations in Tasikmalaya City is expected to provide insights and solutions regarding the development of an Islamic economic system not only in Tasikmalaya City but also in other regions of Indonesia.

There are two major currents of thought in the character of fiqh, namely cultural Islam and literal Islam. In fact, if understood more deeply, these two schools actually have the same reference in formulating Islamic sharia, namely, the Qur'an and al-Hadith (Jati, 2013). Along with the increasing awareness of the Indonesian people about the importance of implementing the sharia economic system, the local government of the City of Tasikmalaya and several other regions in Indonesia have begun to adopt regional sharia regulations as a concrete form of implementing the sharia economic system. This is also in line with the Indonesian government's commitment to running an economy that is more just, transparent, and pays attention to social aspects. However, the implementation of the sharia economic system through regional sharia regulations is still faced with various challenges and obstacles, such as the lack of understanding of the sharia economic system by the community and business actors, the lack of infrastructure that supports the sharia economic system, and the weak monitoring and evaluation of the implementation of sharia regional regulations.

The purpose of this research is to find out what factors hinder the development of an Islamic economy in the city of Tasikmalaya, then how to analyze the form and work model of solving the problem and how to develop the right model so that it can help succeed in the development of a just Islamic economy through the role of regional regulations, Islamic law, and Islamic relations.

THEORETICAL FRAMEWORK

Theories that can be used in research on building an economic system through regional sharia regulations in the context of Islamic relations in the City of Tasikmalaya include: (1) Islamic Economic System Theory, The chronology of the journey of sharia economic law starting from the normative-indicative level in the form of al-Quran texts until the issuance of various sharia economic law laws shows that there is rapid progress or progress in the paradigmatic theoretical conceptions of sharia economic law formulations in Indonesia (Yasin, 2014). This theory provides an understanding and explanation of the principles and characteristics of the Islamic economic system, as well as the importance of implementing the Islamic economic system in creating justice and social balance in the economy; (2) Islamic Political Economy Theory The formation of Islamic law was not born in a value-free space. Islamic law exists as a logical consequence of efforts to understand the texts of the Qur'an and al-Hadith, which are the main sources of Islamic teachings (Hasan et al., 2021) . This theory

explains the role of religion in forming and regulating a just and equitable economic system, and how the relationship between religion and the economy can be implemented in the context of the sharia economic system; (3) Community Engagement Theory, Indonesia's national legal system is a legal system that is not based on a particular religion, but provides a place for the religions adhered to by the people to become a source of law or provide material for national legal products (Salamah & Rianto, 2018). This theory discusses the importance of community participation and involvement in the development and implementation of the sharia economic system through regional sharia regulations; (4) Theory of Religious Perspective in Business, Regional regulations with sharia nuances, or better known as "syariah" regional regulations, are local government legal products in several provinces, cities, and districts in Indonesia that are inspired by sharia in Islam (Fitrandasari et al., 2019). This theory explains the importance of implementing religious values in business activities, and how these values can contribute to sustainable social and economic development; (5) Theory of Sustainable Development, This theory emphasizes the importance of sustainable and environmentally friendly economic development, so that the implementation of the sharia economic system through regional sharia regulations must consider these factors to achieve sustainable development goals. (G Santoso, 2021).

Research that uses these theories as a basis for studying the phenomenon of the sharia economic system through regional sharia regulations in the City of Tasikmalaya is expected to have a significant impact on the development of a just sharia economic system, a better environment, and more active involvement of the community and business people. in the implementation of the sharia economic system.

RESEARCH METHODS

The research method used is a grounded type qualitative method . This method is used to find a theory, create a new theory and even form a new model idea that can help resolve the implementation of a just Islamic economic system in the city of Tasikmalaya (Gunawan Santoso & Murod, 2021c). The subject of this research consists of the government, business actors, academics, and Islamic financial institutions involved in the development, supply, and distribution of Islamic financial service funds. In addition, and so on, in the development of this model, are the main target for the development of a just Islamic economic system model, especially Muslims who refer to sharia principles in their lives and economic activities. Then the research analysis techniques are observation, documentation, interviews, literature, and field notes, which are then processed, analyzed, elaborated, and evaluated in depth with the assistance of several researchers to produce a conclusion and revision of the evaluation results of several activities so that they become comprehensive, holistic, and integrated in a research.

RESULTS AND DISCUSSION

Based on the results of the research that has been done, the data, facts, and information obtained are as follows:

Research result

The development of a model for a just Islamic economic system also requires collaboration between the government, business people, academics, and the community (Gunawan Santoso & Murod, 2021b). In this case, it can assist in facilitating communication and collaboration between stakeholders through digital platforms and social media. With the

development of an integrated and sustainable model of a just Islamic economic system, it is hoped that it can encourage inclusive and sustainable economic growth and raise awareness of the importance of the principle of justice in economic development in accordance with Islamic teachings.

The development of a just Islamic economic system model also needs to consider environmental and social aspects (Gunawan Santoso & Murod, 2021b). Therefore, AI can assist in monitoring and implementing sustainable, environmentally responsible, and socially responsible business practices. This can include monitoring and reducing waste and emissions and implementing business practices that comply with Islamic ethics and values, such as maintaining a balanced ecosystem and promoting workers' and society's rights fairly.

The following will describe some of the things that are considered controversial in Regional Regulation No. 12 of 2009 (Utama et al., 2023). In this presentation, in several respects, the initial draft of the Syari'at regional regulation originating from PKPPSI was deliberately juxtaposed with the draft regional regulation proposed by the Mayor, which in many respects was not much different from the PKPPSI proposal, and lastly, regional regulation number 12 of 2009, so that the changes made to it can be read in full. occurred from the PKPPSI draft to the Regional Regulation Raper until it was agreed to become Regional Regulation No. 12 of 2009.

Naming Regional Regulations

The initial draft offered by PKPPSI was originally called the Regional Regulation on the Implementation of Islamic Sharia and the Regional Regulation on the Implementation of Islamic Sharia in the Field of Aqidah, Worship, and Symbols of Islam (Gunawan Santoso, 2020b). The name of this regional regulation is exactly the same as the name of the Aceh Qanun, namely Aceh Provincial Regulation Number 5 of 2000 concerning the implementation of Islamic Sharia and Aceh Province Qanun Number 11 of 2002 concerning the implementation of Islamic Sharia in the fields of aqidah, worship, and Islamic syi'ar. The content is exactly the same as the two Qanuns; there are only a few changes in several parts related to the change in terms. Likewise, the regional Raperaturan proposed by the Mayor, the name of the regional Raperaturan is exactly the same as the PKKPSI regional Raperaturan. Only in a few small parts has there been a change. The naming of the same regional regulation, Raper, underwent a very different change from the name stated in the regional regulation, which became Regional Regulation Number 12 of 2009 concerning the Development of Community Life Values Based on Islamic Religious Teachings and Social Norms of the City of Tasikmalaya.

According to KH. Didi Hudaya, the change in the name of the regional regulation was mostly due to input from NU, both through hearings with the DPRD and through the bahtsul masail held by NU in Tasikmalaya City.

"Regional Regulation Number 12 of 2009 was originally a copy and paste of the Aceh Qanun. However, after receiving a lot of input, including from the results of the bahtsul masail, which was held by NU, as well as referring to existing laws and regulations, the name of the regional regulation was changed to what is written in Regional Regulation Number 12 of 2009. That is in accordance with Law Number 32 of 2009. 2004 concerning regional government, the City of Tasikmalaya is indeed in a position as an autonomous region, but because the delegation of authority is not in the capacity of special autonomy, the naming of regional regulations must also remain in the corridor of the law above.

The statement of KH. Didi Hudaya is in line with that of Budi Ahdiat, who also admits that there have been trimmings of articles similar to the Aceh Qanun. Initially, it was like the Aceh Regional Regulation (Qanun), exactly that. I myself did not know at that time. It could be Aceh's first; it's normal if it's contaminated or imitated. So from there, my friends (members of the DPRD Kota Tasikmalaya) made a working visit to Sukabumi to see if there were similarities with Aceh. Sukabumi has implemented this regional regulation, and Sukabumi has also imitated the Aceh Qanun. So is Cianjur, imitating the Aceh Qanun."

The fact that the draft offered by PKPSI and the Mayor to the DPRD is an exact copy of the Aceh Qanun, of course, adds to the confusion in the draft of the Sharia regional regulation. (Gunawan Santoso et al., 2023) "The chaotic regional regulation draft by Raper also reinforces that the plan was not prepared carefully. When we look at the draft, I think it is the result of a copy and paste of the Aceh Sharia Regional Regulation." As chairman of the Special Committee, Agus Wahyuddin knows that the initial draft of the regional regulation draft adopted the Aceh Qanun and also admits the messiness of the regional regulation draft that was presented by the executive to the Special Committee. In fact, according to him, the DPRD was forced to redraft the regional regulation draft.

Initially, there were seven draft regional regulations. Of the seven regional regulations, they entered the DPRD, but the DPRD also did not have the courage to take a stand against these seven regional regulations. Because purely, it seems to have been adopted from Aceh. After that, we will send this draft to the city government. We love the municipal government because at that time the clerics, kiais, and students sued the municipal government. Yes, there were small demonstrations, so they grew bigger and changed the direction of the demonstration to the council. This is the story of how it started. And from the government, it is sent again to the council, but not in draft form. but a purely sober suggestion from the start. This means that all proposals from the city government are raw. So if we start that way, is this a good procedure for making regional regulations? Of course, the answer is no. At that time, the city government did not send a draft accompanied by an academic paper, and it was already in a good format. Not at all. And because the demand was so great, a special committee was finally formed in this council. discussion of regional regulations At that time, the issue of Islamic Sharia regional regulations was still hot."

Acep Deni Adnan Bumaeri, who comes from the UN faction, also acknowledged the bad draft of the Raper regional regulations.

"The DPRD is aware that it is impossible for the draft to be processed because it is a draft from Aceh. At that time, the Council realized that the draft regional regulation exceeded its authority. Apart from that, in the draft regional regulations, there are several that are not in accordance with the procedures for drafting legislation. Only at that time, perhaps, was the enthusiasm of the scholars high. This is natural because in Tasikmalaya various components exist. If you understand the anatomy of movement in Tasikmalaya, it is complex. Second, the understanding of positive legal insights is also weak, and in the DPRD it may also be limited. Then the political responsibility of the proposer, who at that time also did not capture, did not arise in such a way. I don't know either; maybe it was because at that time there was the general election (2009) or because I didn't want to keep my distance from the ulamas. Of course, the scholars were also divided. There are scholars who, from the calling of their conscience, are true to their beliefs. But there are also scholars who, in the middle of the entrance, want to be busy. If I see it like that."

"I think there is no filtering effort from the mayor." But it's normal; maybe the law department rarely understands Islamic law. If only there were those who understood Islamic law or Islamic law scholars who were fluent in Islamic law, they might be somewhat balanced. Because they are unfamiliar with Islamic law and, moreover, they received pressure from below with around 3,000 signature components, the draft was processed."

Acep Deni said that even though the draft regional regulation draft was actually not worthy of discussion, the attitude of the chairman of the DPRD at that time actually encouraged the regional regulation draft to be processed further. The chairman of the DPRD firmly stated that fellow Muslims must appreciate and act on it.

"So there is a canalization from the leadership of the DPRD as well. It's not easy to give birth to regional regulations if there is no channelization from the leadership. Actually, the process was good, the channel was given, the aspirations from underneath were also clear, and there were signatures. It's just that the packaging and harmonization of the contents of the regional regulation draft may not be carried out optimally."

Table 1 . Local Regulation Name

Discussion	PKPPSI draft	Regional regulations	Local regulation
Name of Regional Regulation Raper/Regional Regulation	<ul style="list-style-type: none"> Regional Regulations for Implementation of Islamic Shari'a. Regional Regulation on the Implementation of Islamic Shari'a 	<ul style="list-style-type: none"> Regional Regulations for Implementation of Islamic Shari'a. Regional Regulation on the Implementation of Islamic Shari'a 	Development of Community Life Values Based on Islamic Teachings and Social Norms of the City of Tasikmalaya.

Source: Draft PKPPSI, draft regional regulations, and regional regulations number 12 of 2009

Aqidah and Maintenance

In the draft offered by PKPPSI, which is also the regional regulation proposed by the Mayor, in the General Provisions section related to aqidah, it is stated that what is meant by aqidah is an Islamic aqidah according to Ahlussunah Waljamaah. In the context of religious theology, Ahlussunah Waljamaah is another name for Sunni, and usually the mention of Ahlussunah Waljamaah will be synonymous with NU, even though almost all Islamic organizations in Indonesia are Sunni. Muhammadiyah, Persis, Perti, and Al-Washliyah also share Sunni views, although they do not consistently practice those views. Muhammadiyah, for example, only accepts al-Asy'ari's scholasticism as the foundation of its sunniness without much taking on criticism from modernist Islamic thinkers, such as Muhammad Abduh, or reformist thinkers, such as Ibn Taimiyyah, and especially Muhammad bin Abdul Wahab, on several aspects of al-Asyari. Likewise, Al-Washliyah only specializes in the Shafi'i school of thought, just like Perti, who has the Shafi'i school of thought but is only limited to her tariqat.

The use of the name Ahlussunah Waljamaah illustrates and at the same time emphasizes that the draft offered by PKPPSI in the process of making it was dominated by those with an NU background or culture (jamaah), even though organizationally they were not

active in NU. If you look at those who were involved in PKPPSI, it is true that no one has officially called themselves representatives of NU, but it is difficult to argue that most of them are individuals who are culturally Nahdliyin (as they refer to NU). There are also some people who are culturally affiliated with Muhammadiyah. Those who are culturally affiliated with NU, say PKPPSI coordinator KH. Miftah Fauzi, are alumni of the Miftahul Huda Manonjaya Islamic Boarding School with an NU culture. Likewise, the Chairman of MUI, KH. Acep Mubarak, is from NU, although he prefers not to be active in NU. Kiais, who are alumni of Cairo University, prefer to protect the ummah as a whole. KH's thoughts. Acep Mubarak is in many ways related to the formalization of Islamic Sharia, many of which are contradictory to "NU jam'iyah". KH. Acep Mubarak is one of the main supporters of the enforcement of Islamic law in the city of Tasikmalaya. Several *ajengan bendo* who are actively involved in upholding Islamic law in the city of Tasikmalaya also have an NU culture. KH. Nuril Mubin, for example, even though he is an FPI activist from Tasikmalaya City, culturally he has an NU orientation. Likewise, KH. Asep Moushul is the leader of the Miftahul Huda Manonjaya Islamic Boarding School, which has an NU culture. Among those affiliated with Muhammadiyah, for example, is Abdullah Mufti, who was once active in IMM and Muhammadiyah Youth. Now he is active in HTI.

After obtaining a lot of input, including input during the discussion process at the Tasikmalaya City DPRD, the *aqidah* referred to in Regional Regulation Number 12 of 2009 changed to become more "mediocre", not exclusive, by only mentioning *aqidah* according to Ahlussunah Waljamaah. In Regional Regulation Number 12 of 2009 on General Provisions related to *aqidah*, it is stated that the *aqidah* in question is "the understanding and belief of a Muslim based on monotheism and the pillars of faith in accordance with the guidance of the teachings of the Al-Qur'an and the Sunnah." The meaning of *aqidah* is more moderate. The principle of *aqidah* is related to monotheism and faith. However, monotheism and faith referred to in Regional Regulation No. 12 of 2009 are based on the Qur'an and Sunnah.

As the most fundamental teaching in Islam, monotheism is not only limited to the oneness of Allah but also believes in the unity of creation, the unity of humanity, the unity of life's demands, and the unity of purpose in life. propose of life) as a derivation of the unity of the Godhead. Tawhid also means "liberation" (*al-tahrir*), namely human liberation from mental slavery and worship of fellow creatures (Yasin, 2014). Tawhid also negates the existence of human superiority over other humans.

Because monotheism and faith are basic principles in Islam, it is appropriate when Regional Regulation Number 12 of 2009 explicitly states that the *aqidah* in question is more closely related to monotheism and faith issues. So that it makes the face of the meaning of the *aqidah* more inclusive and moderate (*wasath*).

Table 2 . Aqidah

Discussion	PKPPSI draft	Regional regulations	Local regulation
Aqidah	Aqidah Islamiyah according to Ahlussunah Waljamaah	Aqidah Islamiyah according to Ahlussunah Waljamaah	The understanding and belief of a Muslim based on monotheism and the pillars of faith in accordance with the

Discussion	PKPSI draft	Regional regulations	Local regulation
			guidance teachings al- Qur'an and As Sunnah .

Source: Draft PKPSI, draft regional regulations, and regional regulations number 12 of 2009

Meanwhile with regard to the maintenance of aqidah, the draft offered by PKPSI and the regional Raperaturan offered by the Mayor appear to be more rigid than the regional Regulation No. 12/2009. Aqidah Maintenance Article 5 states that " Everyone is prohibited from deliberately departing from his faith and/or insulting or harassing the Islamic religion." With this formulation, it is as if PKPSI is a "mandate holder" of one's aqeedah or faith. The use of the word "forbidden" is related to one's faith and in a regional regulation, it feels too excessive and can be considered as exceeding the limits of God's authority.

Al-Syathibi in his *maqashid al-shariah* packs into five main principles (*al-ushul al-khams*) . One of them is related to *al-hurriyah* (freedom). In this *al-hurriyah* one of the parts is *hifzd-u al-Din* , a guarantee to embrace religion according to what one believes. Sayyid Jawad Mustafavi divided *hifzd-u al-din* into four types, namely *hurriyah ikhtiyar al-aqidah* (freedom to choose religion), *hurriyah itinaq al-aqidah* (freedom to embrace religion), *hurriyah idhmar al-aqidah* (freedom to hide religion), and *hurriyah izdhar al-Aqidah* (freedom to manifest religion) (Latif & Ramadhan, 2020) . Judging from Mustafavi's opinion, Islam actually opens opportunities for anyone to embrace the religion they believe in and/or leave any religion. This view is more humane, because the matter of aqidah (belief) is indeed in the *private sphere* where no one has the right to intervene. As long as someone acts purely based on belief, then only God has the right to "intervene" in one's faith (Noer, 2021) .

While the final formulation contained in Regional Regulation Number 12 of 2009 uses more polite language and uses language editorial: "Every Muslim so that strengthen their beliefs so that they do not depart from the Islamic creed which is caused by certain influences and understandings/streams that are contrary to the teachings religion Islam (Martini et al., 2019) ." In this editorial, the words "prohibited" are not used as contained in the PKPSI regional regulation bill and the mayor's regional regulation report.

Table 3 . Aqidah Maintenance

Discussion	PKPSI draft	Regional regulations	Local regulation
Aqidah maintenance	chapter III Aqidah Maintenance Article 5 <ul style="list-style-type: none"> Everyone is prohibited from deliberately departing from aqidah and/or insulting or harassing the Islamic religion. 	chapter III Aqidah Maintenance Article 5 <ul style="list-style-type: none"> Everyone is prohibited from deliberately departing from aqidah and/or insulting or harassing the Islamic religion. 	Part Three Maintenance Aqidah Article 6 <ul style="list-style-type: none"> Every Muslim so that strengthen their beliefs so that they do not depart from the Islamic

Discussion	PKPPSI draft	Regional regulations	Local regulation
			creed which is caused by certain influences and understandings/st reams that are contrary to the teachings religion Islam.

Source: Draft PKPPSI, draft regional regulations, and regional regulations number 12 of 2009

Islamic Sharia and Worship

With regard to the notion of Islamic Shari'a, both in the draft offered by PKPPSI and the Mayor's regional regulation draft, it is understood so simply, in which Islamic Shari'a is only understood as "guidance for Islamic teachings in all aspects of life (Gunawan Santoso, 2020a)." Of course, questions will arise, for example, which "Islamic teachings" (Islamic Shari'a)? And where do they come from?

The meaning of Shari'a offered by PKPPSI and the Mayor's regional regulation draft oversimplifies the problem. Meanwhile, the definition of Islamic Sharia contained in Regional Regulation Number 12 of 2009 is also too rigid, by calling Islamic Sharia as a teaching that only originates from the Qur'an and Assunah. The definition of Islamic Sharia contained in Regional Regulation Number 12 of 2009 still has a conservative face, it cannot be called *tawasuth*. Because, if the Islamic Shari'a that you want to present has a *rigid form* as found in the Al-Qur'an and Assunah, it will certainly be difficult to implement it, even in the era of the Companions.

Table 4. Islamic Sharia

Discussion	PKPPSI draft	Regional regulations	Local regulation
Islamic Sharia	The guidance of Islamic teachings in all aspects of life	The guidance of Islamic teachings in all aspects of life	teachings Islam which is a guide and guideline of life for every deed (amaliah) humans, both in their relationship with/and as God's creatures and as God's servants sourced on al- Qur'an and Assunah.

Source: Draft PKPPSI, draft regional regulations, and regional regulations number 12 of 2009

The PKPPSI draft proposal and the Mayor's draft regional regulation related to the meaning of worship are also too narrow. Worship is only interpreted as "prayers, Ramadan fasting, and others." The use of the word "and others" can also be interpreted as a sign of not being serious about drafting Sharia regional regulations. The definition of worship in Regional Regulation No. 12 of 2009 actually looks more comprehensive. This impression of not being serious seems to reinforce the views of groups who are against the application of Islamic

Sharia, that regional Sharia regulations are nothing more than political commodities. The political nuances are too dominant compared to the enthusiasm to apply Islamic Sharia.

Regarding the accusation that the Sharia regional regulations were too political, Agus Wahyudin, who at the time was chairman of the Special Committee, admitted that he was not too bothered.

"I have normative thoughts and attitudes. This is according to my position as a board member. There is a Regional Regulation Raper that came from the executive (Mayor of Tasikmalaya). According to its function, we discussed the regional regulations, which are, of course, made according to the normative rules for making regional regulations. Whether or not the political content behind the making of this regional regulation can be seen from the perspective of each faction. Moreover, as a legislature, which in fact is a political institution, political elements will certainly always color many things, including every product of legislation, and I think that's a normal thing".

Worship (عبادة) etymologically means to humble oneself and submit. Worship is also often interpreted as obeying Allah by carrying out His commands that were determined through His apostles (Hendrayanti & Nurauliya, 2021). Worship is also humility to Allah, namely the highest level of submission accompanied by the highest sense of *mahabbah (love)*. This obligation to worship is the goal of human creation.

Meanwhile, in terms of terminology, it is defined as something ordered by Allah SWT, not because of the continuation of the previous tradition, nor because of the demands of logic or human reason. (Gunawan Santoso & Murod, 2021a). The scope of worship is all human activities intended solely to seek the pleasure of Allah SWT. There are three functions of worship in Islam, namely realizing the relationship between the servant and his God; Mentally educate and make people remember their obligations; Train yourself to be disciplined. So it is not appropriate if worship is interpreted as limited to prayer and fasting.

Table 5 Worship

Discussion	PKPSI draft	Regional regulations	Local regulation
Worship	Prayers, Fasting Ramadan, and others.	Prayers, Fasting Ramadan, and others.	All aspects per artificial man, Good born nor spiritual actions that are carried out solely to carry out religious teachings in the hope of getting ridho and grace from Which Maha Creator.

Source: Draft PKPSI, draft regional regulations, and regional regulations number 12 of 2009

Table 6. Supervisor

Discussion	PKPSI draft	Regional regulations	Local regulation
Supervisor	Wilayatul Hisbah	Wilayatul Hisbah	Local Government by conducting special training through Social Rehabilitation Institutions, formal and non-

Discussion	PKPPSI draft	Regional regulations	Local regulation
			formal educational institutions, such as Islamic boarding schools

Source: Draft PKPPSI, draft regional regulations, and regional regulations number 12 of 2009 .

Discussion

The development of a model towards a just sharia economic system must consider the role of several factors, such as regional sharia regulations and Islamic relations (Azlina et al., 2022). Shari'a regional regulations can become the legal basis for the implementation of the sharia economic system in an area, so as to facilitate the development of this model. In the economic context, regional sharia regulations can regulate aspects such as financing, investment, and trade that are in accordance with sharia principles (Rusmana et al., 2021). In addition, Islamic relations must also be considered in the development of this model. This is because the Islamic economic system is based on Islamic principles such as justice, balance, and alignment with the weak. Therefore, the development of the model must consider factors *that can strengthen the relationship between Muslims and the sharia economic system, such as education and the consistent and fair application of sharia law.*

There are several factors and roles that influence the development of a just Islamic economic system model. Among others are:

First, Tasikmalaya City Regulations: Regulations related to the Sharia Economic System need to be made and properly implemented in order to encourage the development of this model. These regulations may cover legal, financial, and investment aspects that comply with sharia principles.

Second, the behavior of the people of the city of Tasikmalaya—community awareness and participation—are also factors that influence the development of the model. The active involvement of the community in supporting the Islamic economic system can help increase the effectiveness and success of developing this model.

Third, technology in the city of Tasikmalaya: technological developments, such as AI, can assist in the development of a model for a just Islamic economic system. Technology can also facilitate public access to Islamic financial services and increase transparency and accountability in the Islamic economic system.

Fourth, funding: the absence of sufficient funding can slow down the development of a just Islamic economic system. Therefore, the development of adequate funding sources can accelerate the development of the model.

Fifth, Tasikmalaya City Stakeholder Collaboration: Collaboration between the government, business people, academics, and the community is very important in developing a model of a just Islamic economic system. In this case, AI can assist in facilitating communication and collaboration so that it can strengthen stakeholder confidence in the development of the model.

Sixth, education and financial literacy in the city of Tasikmalaya: Approaches to increasing Islamic financial literacy are important to increase public awareness and understanding of Islamic financial systems and products. In developing a model of a just Islamic economic system, it is necessary to make efforts to increase awareness and introduce Sharia principles through the education system and financial literacy programs.

Seventh, conflicts of interest in the city of Tasikmalaya: conflicts of interest between interested parties in the sharia economic system can also affect model development. Therefore, transparent policies and oversight institutions are needed that can maintain independence and integrity in the development of good models.

Eighth, understanding and implementation of Sharia principles in the city of Tasikmalaya: As previously mentioned, sharia principles form the basis and main foundation of the sharia economic system. Therefore, a good understanding and proper application of sharia principles in every aspect of the sharia economic system are very important.

Ninth, the economic and political environment of the city of Tasikmalaya: The economic and political environment, as well as the social and cultural situation that existed at that time, could also influence the development of a just Islamic economic system model. Therefore, the focus on the gradual integration of the Islamic economy with other industries is also important.

The development of a just Islamic economic system is also faced with several obstacles. Some of the obstacles faced are:

First, the lack of consistent and transparent regulations: the successful development of a just Islamic economic system model is highly dependent on the existence of consistent and transparent regulations. The lack of consistent and transparent regulations could hinder the development of such models.

Second, the lack of understanding and awareness of the people of the city of Tasikmalaya about the importance of a just Islamic economic system is an obstacle that can also hinder the development of this model. This is due to a lack of public understanding and awareness of sharia principles and the benefits of a fair sharia economic system.

Third, the complexity of implementing the city of Tasikmalaya: the implementation of a just Islamic economic system can be complex because of the principles and values that must be the basis for the system. Implementation requires in-depth skills and knowledge of sustainable financial and economic policy developments.

Fourth, the infrastructure gap in the city of Tasikmalaya: The availability of adequate infrastructure to support a just Islamic economic system is also an obstacle. Infrastructure availability includes Islamic financial institutions, technology support, and access to financial services.

Fifth, the lack of adequate support and financing for the city of Tasikmalaya is also an obstacle to developing a model of a just Islamic economic system. The availability of adequate support and financing will help promote the development of this model.

Sixth, competition with the conventional economic system of the city of Tasikmalaya: An established conventional economic system is a separate obstacle to developing a model of a just Islamic economic system. This is because there are still many people who prefer conventional financial services to sharia, thus influencing interest in developing a just sharia model.

Based on the data above, the solution model can be described in Figure 1. The model of a just Islamic economic system is as follows:

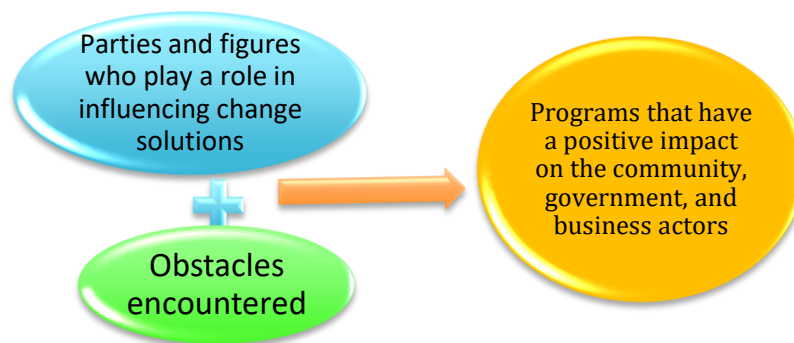


Figure 1 . model of a just Islamic economic system

CONCLUSION

In order to increase the positive impact, various obstacles faced by the people of the city of Tasikmalaya in a just Islamic economic system are sought, such as a lack of consistent and transparent regulations, a lack of understanding and awareness in the community, complexity in implementation, infrastructure gaps, a lack of adequate support and financing, and competition with conventional economic systems. Then a small committee was formed that recorded all the obstacles and invited, recorded, and formed a special government event that brought in figures, constrained parties, regulators, experts, academics, community representatives, and other parties needed to solve all obstacles from the perspective of all field and stakeholder experts. As in the field: regulation, community behavior, technology, funding, stakeholder collaboration, Education and financial literacy; conflicts of interest; understanding and implementation; Sharia principles Economic and political environment Then all obstacles are resolved to produce the best solution program in the form of positive impact outcomes for the community, government, and business actors, such as the following activities: creating inclusive and sustainable economic growth; opening wider and more diverse business opportunities; providing an increase in the quality of life of the community; increasing public trust in the financial system; improving the nation's image; improving financial inclusion; increasing economic independence; improving community welfare; dam Contribution to the sustainable development of the city of Tasikmalaya. We recommend that all the problems faced by the people of Tasikmalaya find solutions in the Sharia economic system, which is a fair economic system.

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